10: d'Orleans--301 T-3 (1891-92) 1894 Laos
116, 644, 701, 177.70

"The Laos army is kept up at a very slight cost, there being only, apart from the Siam troops, a royal corps, dressed in European style and armed with rapid-firing rifles. The rest of the men are supplied in the event of war, by the villages with their own form of weapon, and they are not likely to be dangerous opponents for a long time to come, as shown by the way in which they fled before the soldiers of Deo Van Tri."

10: d'Orleans--322 [2] T-3 (1891-92) 1894 Laos
116, 644

[LSS: in Luang Prabang] "We receive visits from the brothers of the kings who send to say that they will be very pleased to see us, and, in order to reach their residence, we have to cross the river."

10: d'Orleans--334-337 T-3 (1891-92) 1894 Laos-1-2
116. 644

[LSS: in Luang Prabang] "To the left of the market there is a small plain, with a few pools and the remains of an unfinished pagoda, while nearer the Mekong is the Ouate Sieng Muong and then the royal palace, fenced in by a rectangular palisade of bamboo. The guard is formed of about forty Laotians dressed in yellow canvas and armed with European weapons, and their guard-house, with sentinel boxes on each side of the gates, is about in the centre. The palace consists of three buildings; that in the centre, which is of brick, and will, when finished, have two storeys, being the new palace, while to the right a white house with green blinds is the residence of the old king, his son, who now holds the reins of government, living to the left in what looks very much like a Swiss chalet of yellow wood. We commence our visit by the last named, the Siamese Colonel coming to meet us on the steps, (1) while the king is waiting [pages 335 and 336 contain

1. It is worthy of note that at Xieng Maï the native prince receives the English direct, without the intermediary of the Siamese authorities.

illustration] [337] behind him. The latter attired in a short blue tunic, with a langouti of rose-coloured silk, wears shoes and stockings and has his hair cut very short. Although of intelligent bearing, he seems embarrassed by the presence of the colonel, to whom he turns every time he speaks, as much as to ask his leave to open his mouth. In

fact, I do not think that I should be doing him an injustice if I said that he gave me the impression of a pupil with his tutor.

Having taken our seats in a circle round a table, upon which stood gold cups containing cigarettes, we have leisure to notice that the room is draped with bamboo mats and lighted by petroleum lamps, while in the recess is a throne in blue and red, shaped very much like a bed and surmounted by a white dais trimmed with lace. From the wall behind hangs a portrait of his father done at Bangkok."

i0: d'Orleans--338 [2] T-3 (1891-92) 1894 Laos
116, 326, 402, 644

[LSS: in Luang Prabang] "There are several artisans in this quarter, and we were taken to see a goldsmith, the bellows of whose forge consisted of the trunk of a hollow tree with a piston inside, and he tells us that he had left the king's service because he was so irregularly paid."

10: d'Orleans--352-353 T-3 (1891-92) 1894 Laos
116, 535, 644, 782

[LSS: During the New Year celebration in Luang Prabang.]

"The 15th [LSS: of April] is a more interesting day for us, as the king is to make a progress through the streets, the event being announced early in the morning by two of the four guns which the Siamese have mounted here.

When we arrive at the pagoda of Ouate Uisonne, we find that the crowd is already very great, and that women are bringing to the pagoda flowers and meats placed in large dishes. From the street to the entrance of the temple the path is covered with bamboo mats; the peristyle is draped with yellow [353] silk, beneath which the king is seated and is taking tea, while the bonzes are reciting prayers inside. The same dances described above are again performed, with the addition this time of a third figure, viz., that of a dragon with a golden head and jaws like a crocodile, the body being formed of material which has a blue stripe down the middle of the back. There are two men inside, and the monster, which goes through the most extraordinary contortions, is called Tsinng (the lion)."

10: d'Orleans--353 [2] T-3 (1891-92) 1894 Laos
116, 411, 531, 644

"Men of the king's household bear swords, the sheath of which is of chased gold, while the handle is of horn studded with precious stones. These swords are over 200 years old, and very fine, but the blade is common. Others carry lances with wooden shafts and silver bands at the top, the iron of the lance being encased in a red sheath. I also notice a javelin, the iron of which is crescent shaped with a notch at the lower end."

10: d'Orleans--353-354 T-3 (1891-92) 1894 Laos
116, 644, 783, 823

[LSS: During the New Year celebration in Luang Prabang.]

"The king comes and greets us after he has taken his tea; he seems to be amiable and intelligent, but, as at all our other interviews, timid and ill at ease, especially with the Siamese Colonel upon the one side and us upon the other. As soon as our audience is over, he ascends the small wooden construction over which the water conduit is placed, and his servitors bring him one after the other several jugs of water which he pours into it and which trickle down, drop by drop, upon a Buddha placed on [354] a gilt chair in an adjoining building."

10: d'Orleans--354 T-3 (1891-92) 1894 Laos

116, 177, 565, 644

[LSS: During the New Year celebration in Luang Prabang.]

"After a few more prayers in the pagoda, he [LSS: the king] returns home, preceded by his courtiers who are dressed in the Laos fashion, like the rest of the people, without any distinguishing sign, and who carry cups, boxes, a teapot, and other articles all of wrought gold, and most of them given by the King of Siam. It is surprising to notice side by side with these a small yellow tin box containing clothes, a French deal box, painted to represent carriages and horses, a phial containing scent, and a crystal bottle such as one may see in a hairdresser's shop. All this is indicative of what must happen in a country which is overrun, as this one will be, by the bad taste of what I may call a cheap and nasty civilisation. [sic] "

10: d'Orleans--354 [2] T-3 (1891-92) 1894 Laos
116, 292, 492, 493, 644

[LSS: During the New Year celebration in Luang Prabang.]
"Every one kneels in the dust as the monarch passes by, behind him being four bearers of parasols, two white and two green. The cortége is a lengthy one, being headed by a group of horsemen, bare legged, and with their toes resting upon the edge of very broad stirrups; their dress consisting of a small white jacket and a broad brimmed felt hat. Then comes a mandarin in a wooden palanquin, upon each side of him being a man who carries a bamboo mat to protect him from the mud which the young girls endeavour to throw at him. A troop of children who come along clapping their hands are succeeded by two broad-wheeled waggons,[sic] one of which is drawn by a horse, and the other by men, and by three elephants conveying in a howdah, made of osier to protect them from the sun, officers of a lower grade."

10: d'Orleans--354-355 T-3 (1891-92) 1894 Laos
116, 292, 534, 644

[LSS: During the New Year celebration in Luang Prabang.]

"With the Laos soldiers, preceded by six trumpeters, comes the guard dressed in yellow tick and wearing round caps, striped blue and white. The [355] standard of Luang Prabang is white, with a particoloured dragon like that of China, while a second white flag with a red border, upon which can be traced the outlines of an elephant, must be Siamese.

The soldiers are followed by the musicians and certain instruments, such as the drums and the cymbals, are placed upon a wooden square which is suspended by ropes from the shoulders of several bearers, the player marching in the centre. Then come more soldiers, naked to the waist, sword-bearers, lance-bearers, and cane-bearers, the canes being tied up with some red material in bundles.

Last of all comes the king, seated upon a very small gilt throne with no dome to it and borne by eight men, facing the king being two children on their knees. He is wearing a small white jacket, a silken langouti and a rather dirty old gray helmet, with an European sunshade in his hand; the rear guard is formed by young Laotians, intoxicated with tchoum-tchoum, many of them bearing upon their faces marks of the mud thrown by the young girls."

10: d'Orleans--356 [2] T-3 (1891-92) 1894 Laos
116, 644

"Upon the right bank of the Nam Kane is a hill of chalk, with large blocks covering the slopes, and the tradition is that they are not there by chance but were placed there by order of former sovereigns as a hiding-place for their treasures."

23: Franck--281-282 T-2 (1924) 1926 Laotians
116, 144, 644, 177.64 France
636.64

"The huge commissaire, now half invalid but still a great force in his province, and beloved apparently by all classes of its residents, was a survival of the earlier colonial days, when a man in his present position was virtually king [282] of all he surveyed. His half-dozen pure-blooded dogs all wore stout canvas pants to assure their offspring against mixture with the local mongrel breed. But some officials had not taken the same precautions with themselves, and had several brown-complexioned children at school in Hanoi, though they were bachelors."

23: Franck--299 T-2 (1924) 1926 Laotians
116, 293, 301, 644

"The king's wives, and the girls of the royal family and of the wealthier class, wear a kind of swimming-vest, usually white, in addition to the brilliant scarf. Perhaps his Majesty does not wish charms meant for his own eyes alone to become even visually common property. Yet the royal wives themselves on the way to market had about them a hint of coquetry, even toward a foreigner, which seemed to be totally lacking among their sisters of the bush. Many of the girls of Luang Prabang wear enormous silver or pewter anklets, some of them weighing twenty piastres or more. Others wore chains of ten-cent pieces. So many French silver piastres have been turned into these anklets, bracelets, the metal collars of the Miao, and other forms of adornment that it is little wonder Indo-China now uses almost exclusively paper money."

23: Franck--321-322 T-2 (1924) 1926 Laotians-1-2
116, 644, 527, 796

"There are ceremonial occasions when the king comes to the home of the commissaire, not by Ford but on an elephant, and is carried up the steps seated on his throne, white parasols over him and a great retinue about him. The French residents condoled with me particularly because I had not reached Luang Prabang quinze jours--a fortnight--earlier. For in the Kingdom of the Divine Buddha New Year's [322] had fallen on April 12 that year, and with it comes the ceremony of the petit serment, as distinguished from the grand serment in November; that is, the swearing of fealty to the French and to the king--please note the order. Then the king rides on several elephants, I gathered, though probably only one at the time, and is carried through the town on his throne, followed by long processions of notables and mandarins in white jackets and sampots of every color of the rainbow, if not indeed several which it lacks. The common people, all the inhabitants of the capital except the Annamese and the French, kneel and bow their heads to the earth, for then they must not look upon their king, though it is said a few of the least reverent sometimes do get a glimpse à la dérobée. To judge by the pictures French residents had taken of the recent ceremony it was a sight worth coming two weeks earlier to see. In them all the inevitable cigarette was dangling from the king's lips; no ceremony is so solemn, no place so sacred, that Tiao Sisavang Vong Somdet Prah will go without his smoke. As many a photograph of the few remaining

European monarchs and their possible successors shows, he has good precedent for thus openly indulging. Perhaps it is a sign of increasing democracy, or such informal and plebeian habits may always have been shared by kings, though our expurgated histories do not mention them. Cigarette or Ford, however, the people of Luang Prabang take their king very seriously, more seriously than he does himself. The native doctor at the government hospital, educated in Hanoi and outwardly entirely French except in complexion, kneels and touches his forehead to the floor before he gives medicine to one of the king's sons in the palace nursery."

23: Franck--337-338 T-2 (1924) 1926 Laotians
116, 177, 291, 304, 644 Ethnic subgroup

"The prince had only to order the village chief, or the inhabitants themselves, to furnish new carriers, however, and they were soon there, though from then on we changed as often as we came to a village, sometimes two or three times a day. The coolies still seemed to be Kha, but they were men who had come into more contact with the outside world than those who had been with me all that strenuous Sunday, and they had lost some of the ornaments, simplicity, and politeness. Perhaps they were [338] not Kha at all, for they had all sorts of tattooing, and some of them had raised welts, like the bush negroes of Dutch Guiana. Each man according to his fancy wore a kind of kilt that was really a mere strip of cloth wound about him from waist to knees. Now and then we passed a woman on a journey, in a costume in which she would not have been unnoticed on Broadway, wearing earrings, neck-rings, two bracelets on each arm, and a barrel-shaped strip of cloth from nipples to knees, and carrying her bed and belongings, consisting of a sack hanging down from her forehead and on her back a rolled-up grass or reed mat on which to spend her virtuous nights."

68: Mouhot--272-273 N-5 (1858-61) 1864 Laotians-1-2
116, 644, 556, 609

"[HD: Excerpt from a letter written by Mouhot in Luang Prabang to his brother] After waiting for ten days I have at length been presented to the king with great pomp. The reception room was a shed such as they build in our villages on fête-days , but larger and hung with every possible colour. His Majesty was enthroned at one end of the hall, lazily reclining on a divan, having on his right hand four guards squatting down, and each holding a sabre: behind were the princes all prostrated, and farther off the [273] senators, with their backs to the public and their faces in the dust; then in front of his Majesty was your poor brother, dressed all in white, and seated on a carpet, with teacups, basins, and spittoons in silver placed by his side, contemplating this grotesque scene, and having some trouble to preserve his gravity as he smoked his pipe. The visit cost me a gun for the king and various small presents for the princes, for one cannot travel here without being well furnished with presents for the kings, princes, and mandarins. Luckily it is not here as in Siam; the natives are willing to help me, and for a few inches of brass wire I get a beautiful longicorn or some other insect, and these are brought to me on all sides: thus I have succeeded in largely increasing my collection, but five pieces of red cloth [HD: brought as a trade item] have disappeared already.

The day after my first audience I had another from the second king, who wished also for a present. I sought among my stock, which anywhere else would cause me to be

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taken for a dealer in old stores, and found a magnifying glass and a pair of old-fashioned spectacles with round glasses, which make him look like a gorilla without hair, a little cake of soap (he had great need of it), a bottle of eau-de-cologne, and a bottle of brandy. This last was opened on the spot and duly appreciated. You see all this is expensive, but I am obliged to pay these good people, and the king has been kind to me, and is going to carry my letters for me." [HD: on his trip to Bangkok to pay tribute to the King of Siam]

mandarin and head of the tribunal; 3) the Phaya Muong- 647
Khang or first mandarin of the center and head of the Serv- 642
ice of public works, transports, etc. 631

The Senam was composed of the Phaya Muong-Khoua or /646/
second right-hand mandarin, and of four councillors under the direction of the Phya Muong-Sen.

The judges or Kromakanes, who were under the Phaya /693/
Muong-Sen and the Phaya Muong-Tiane, numbered seven in all and included the Phaya Muong-Sai or second left-hand mandarin.

Last came the mandarins responsible for the collection of /653
taxes, the assembling of labor drafts and the transport of 644/
bamboo, rattan, thatch and pirogues for the king's service and the public services; then the pages and chamberlains or mahaleks, the military leaders, the functionaries responsible for petty tasks inside the palace, the treasurers, storekeepers, etc.

The reader will note the insignificant position reserved /701/
for the military mandarins in this hierarchy. Of Sam-Sene-Thai's powerful army (see above, p. 56), nothing at all remained.

provinces were aided by an Oupahat, a Ratsavong and a Ratsabout who, like the court dignitaries, gave their orders to the tassengs or canton heads who had authority over the village leaders (naibans). By establishing the different government commissions in Laos Pavie therefore strengthened the native authorities in their age-old prerogatives and the princes of Luang-Prabang in /325/ their dynastic rights and privileges. In order to mark their absolute attachment to France and to give more force to their vehement protests against awarding Siam the part of the kingdom situated on the right bank, the latter insisted on receiving, in solemn fashion and as soon as possible, the investiture of the government of the Republic from the commissioner general. After his return from Muong-Sing eight 643*
months later, Pavie drew up on parchment in Hanoi the titles of the old king Oun-Kham, of King Zakarine, of his brother and of the Oupahat Boun-Khong, and on April 19, 1895 proceeded to this important ceremony.

"All those who had a part in the control of affairs," he wrote as he finished the account of his mission, "were present. The entire populace was invited. In the name of the government of the

567 as early as March of 1896, in a report which we believe it will be of
426 value to reproduce in part, as well as a code of rules as ingenious as they were just governing slavery for debt (1).

(1) See Appendix XXVIII.

567 Finally, there is a kind of serfdom in Laos which is applied to
563 certain Kha tribes. Thus in the kingdom of Luang-Prabang, subsequent to revolts, entire tribes of Khas were reduced to a state of serfdom and placed under the patronage of the king, of princes, or of the principal members of the nobility. In 1894 our administration undertook to liberate these Khas, who are completely free today. In southern Laos most of these latter are still the clients of a few nobles or Laotian officials, but the guardianship is a gentle one which they can abandon and resume at will.

2. POLITICAL ORGANIZATION

178 Under our control, as has been noted above, the political
642 organization of Laos has remained what it was before 1893. We have respected the customs and local traditions, and we govern through the native administration in which all the machinery has been retained.

643 [490] The following is a nearly complete list of all the officials in a large Muong such as the kingdom of Luang-Prabang or of Bassac (1)

(1) The kingdom of Luang-Prabang is situated on both banks of the Mekong, but the king resides on the left bank at Luang-Prabang and is consequently dependent on the French authorities. The kingdom of Bassac is today wholly on the right bank, and the king of Bassac falls under Siamese domination. The title of king is sometimes given also to the "Tiao-Fa" or head of the province of Muong-Sing. The head of a muong in the Sib-Song-Pahn-Na may be a "Tso-boua," a "Phya-Hua" or a "Sen-Houi-Fa," depending on his importance.

At the head are the Kings, two in number:

Somdet-Phra-Tiao or Tiao-Tsi-Vite-Louang, first king, great master of existences.

644 Tiao-Maha-Oupahat or Tiao-Tsi-Vite-Vang-Na, second king, great master responsible for conservation of property. [Illustration here]

644

Then come the minister princes:
Latsavong, first prince, minister of the right.
Latsaboute, second prince, minister of the left.
Komakhoume, third prince, minister of the middle.
Komamoune, fourth prince, minister of the civil services.

All these high dignitaries are princes of royal blood and bear the hereditary title of "Tiao" (noble).

[491] The members of the royal family employed in the service of the government (Latsakane) under the orders of the minister princes are the:

Tiao-Southisane, Tiao-Soulignak, Tiao-Kattignak, Koune-Laboute, Si-Koune-Laboute, Tiao-Sisoulate, Tiao-Pho-Tisane, Tiao-Inthisane, Tiao-Tham-Makat-Tika, Tiao-Inthitiak.

645

The three first mandarins bear the title of "Phaya" or "Phania" depending on the region. They are, in order of importance:

1. The Phaya-Muong-Sen, first mandarin of the right, head of the Senam (1) and head of the justice department.

(1) In Siamese "Sena" designates the "Great Mandarins."

2. The Phaya-Muong-Tiane, first mandarin of the right and head of the courts.

3. The Phaya-Muong-Khang, first mandarin of the middle and head of the service of public works, of transports, etc.

The council of the kingdom or "Senam" is composed of high officials who hold the rank of "Phaya" or "Phya" (2) and who are

(2) "Phaya" is the highest grade of the administrative hierarchy. In Upper Laos anyone may attain it, while in Lower Laos it is accessible only to noblemen. The grade just below it is that of "Phya." Mandarins of lesser importance bear the title of "Luong," "Koune" or "Nai."

the:

Phaya-Muong-Khoua, second mandarin of the right.
Phya-Sieng-Neua (or Maha-Sena) } Councilors of the King,
Phya-Sieng-Sa } members of the Senam,
Phya-Phoumma } under the orders of the
Phya-Si-Song-Muong } Phaya-Muong-Sen.

693 Judges, or "Kromakanes" in Laotian, are responsible to the Phaya-Muong-Sen and the Phaya-Muong-Tiane, and are the:

Phaya-Muong-Sai, second mandarin of the left.
Phya-Sieng-Tai.
Phya-Muong-Pak.
Phya-Sak-Kha.
Phya-Muong-Khouk (particularly responsible for supervision of prisons).
Phya-Phane-Nong.
Mune-Vi-Sai.

647 651 [492] The mandarins responsible for the collection of taxes, the assemblage of statute laborers, and the transport of bamboo, rattan, thatch straw and pirogues for the king's service and the public service are the:

Phaya-Soune, mandarin of the middle.
Pha-Jotha.
Sanone.
Si-Phat-Thamane.
Si-Samoute.
Si-Sounone.
Sene-Tiane.
} Under the orders of the Phaya-Muong-Khang and the Phaya-Soune.

The pages of the king bear the honorary title of "Mahatlek." They are the:

644 1. Phaya-Nak-Phoumine
Phaya-Kham-Soune-Phou
} Chief pages and chamberlains.

2. Phya-Na-Heua.
Phya-Mune-Na.
Phya-Natai.
Phya-Muong-Phene.
} Principal pages attached to the king's person, who bear his arms and insignia in ceremonies.

3. Phout-Thavong-Mahakhote
Mune-Vong-Sai.
Akhasa.
} Chamber pages, guardians of the king's property, of his parasol, etc.

701 The military leaders are the:

Phaya-Soupho.
Phaya-Kham-Mone.
Phya-Vieng-Ke.
Phya-Vieng-Khame.
Oupasa.
Mune-Sanone-Tiai.
} Responsible for various military duties.

644 The functionaries responsible for minor duties inside the palace, under the orders of their chief the Maha-Monti, are the:

Maha-Nosit, Lasa-Nosit, Lasa-Mat, Sanet, Sakame-Nane, Latsavat, Out-Thamonti, Sene-Thong-Niot, Sathipavot.

652 [493] The treasurers, storekeepers and palace guards have the 647 titles of:

Phaya-Vi-Sai-Monthiene, Phone-Seuk-Khoua, Phone-Seuk-Sai.

697 Finally the jailers and scourgers (or executioners) under the command of the king or of the head of the justice department:

Phone-Tesak, Sa-Phakdi, Sa-Dab-Khame, Vong-Phouthone.

635 In the provinces, the head of a muong bears a title which is 631 personal to him, "Phaya" or "Phya," to which he adds that of "Tiao-Muong" and the name of the province, as Phaya-Si-Vorarat-Phrak-Di, Tiao-Muong-Vien-Tiane.

Under his command he has principal mandarins in the number of three, who bear the titles of "Oupahat," "Latsavong" and "Latsaboute." Each of them is generally responsible for the administration of one part of the muong, under the supervision of the "Tiao-Muong."

These high officials are seconded, depending on the importance of the muong, by a larger or smaller number of counselors or judges who bear the titles of "Sen," "Tiane," "Khang," etc.

Muongs are generally divided into cantons, and the heads of the 623 latter bear the title of "Taseng." Each canton includes several villages or "Bans," and each of these has at its head a mayor who is usually called "Pho-Ban" (the father of the village). The head of a village is aided by a kind of council or assembly of notables, the titles of whom are "Pia," "Luong," "Koun," "Sen," "Mune" or "Nai."

643 The four principal leaders of a muong, that is to say the "Tiao-646 Muong," the "Oupahat," the "Latsavong" and the "Latsaboute" (1),

(1) In the Hua-Pahn-Ha-Tang-Hoc, the heads of muongs bear the following titles: "Phaya" (Tiao-Muong), "Phya-Hua-Pahn" (Oupahat), "Phya-Balat" (Latsavong), "Phya-Kam" (Latsaboute). In accordance with custom, these offices are hereditary and sons succeed their fathers, except for the office of "Phaya" (Tiao-Muong) where the rule is not absolute.

are [494] elected either by the nobles or by commoners who possess certain aptitudes and sufficient intellectual culture. The whole population, nobles, officials and common people, are consulted. Then the

536 There is no scenery. The costumes and headdresses vary according to the characters represented. The masks of colored lacquer worn by the actors, their accessories (weapons, scarves, etc.) being traditional and invariable enable the fictitious characters on the stage to be identified.

/178 The theatre of animated shadows, similar to the shadow theatre
101/ of China and Java, tends to disappear little by little.

Laotian Decoration.

Laotian decoration is characterized by a somewhat mannered
531 elegance which can be noticed in the motifs of the pagoda doors and
178 windows. The Laotian artisan is, however, endowed with an extremely well developed artistic sense, but the present day demands do not enable him any longer to live by his handiwork, and the importation of manufactured articles tends to make the artist disappear. /89/ He can only survive by royal patronage. The royal palace for this reason shelters sculptors on wood and ivory as well as goldsmiths, but
/644/ their produce is not sold and the tourist will hardly be able to bring back with him typical Laotian objects.

However, the weaving of silk materials of divers shades, often laminated with gold or silver, is still done on a sufficient scale to
/236/ satisfy the passing tourist.

The Sin

This is a skirt reaching from the hips to the ankles. It is of a
291 rather somber color with a design of vertical stripes very close together and not very evident. This skirt is decorated on its lower edge with a flat trimming of two or three rows of gold or silver braid. At the top of the skirt a belt of red cloth, more or less embroidered, relieves the rather dark tone. This garment is a regular cylinder having the same width on its entire length. When the woman emerges from her bath she lifts her skirt, gathered into the shape of a crown, above her head and lets it slide down the length of her body. She fixes it without hooks or fasteners to her belt by means of a turned in pleat tied in front leaving most of her belly exposed. A bright colored scarf of cotton or silk thrown over one shoulder and completely covering the breasts completes the costume. The most beautiful scarves come from Samneua, Luang Prabang and Khong. The jewelry most frequently seen consists of
301 silver bracelets, necklaces and buttons, rings, long crossed over chains /chaînes-sautoirs/, flat clasps, and belts usually of silver but sometimes of gold.

/Pages 90 to 135 not translated/ /136 blank/